M2304
Saturday, September 29, 1973
Westtown
Group IV
and
Sunday, September 30, 1973
Barn
Lunch

Mr. Nyland: It's sometimes ... it is sometimes difficult to make oneself understood. Even if one feels that one is saying things in a certain way so there is no possibility of contradiction, there always seems to be the possibility of misinterpretation. Perhaps it's for that reason that I keep on talking about Work in a variety of different ways and different aspects—so that gradually out of that one can distill certain things which become more permanent, perhaps more understandable and not subject to any further misinterpretation. Of course, it is true every time ... and aways it is true because our mind is not that strict, and we clutter it up with so many other little things which are all the time getting in the way: Our memory, which becomes many times our enemy by the introduction of associative thoughts, of facts which have perhaps a certain relation and not entirely really the same but nevertheless similar or looking a little like it; or then one goes off in just listening to a few words and concoct for oneself that what's supposed to be.

I find that many times. Maybe it is because of the difficulties in expressing, the ideas of Gurdjieff are subject to that kind of misinterpretation because they are new and you do not know as yet, you do not know enough as yet to handle them, to place that.

It's always a question of where do I place the different things that I experience, and the experience of oneself is added to every time I make an attempt to put something to practice in a practibility ... in an application of that what I know and what I feel. And that is already true for ordinary life and the misunderstandings that really arise and on which there is something being

built which then afterwards is repeated and looks a little bit like it's twisted, one cannot really find head or tail or you cannot find a needle in that kind of a haystack, and it is not right; because it leads to all kinds of different conclusions which are not correct, and also one does not know anymore how to go back to them—why one is thinking the way one is thinking.

I think this explains a great deal of the confusion we have every once in a while when we have a meeting of questions and answers. And I find myself many times listening and wanting to know what I really hear, if that what I hear is right; that is, if I understand it and if I understand the motivations which makes a person speak and then the words they use, to what reference they refer—that is, on what basis they are even mentioned—and then sometimes that what is being said is not very clear; or I jump to conclusions for which I have no particular reason to do it than only to say that my mind works a little fast, and I come to a conclusion almost immediately and without listening to everything, or the tonation, or the words, or the explanation which comes a little later.

For instance, I will answer a question. And we were talking on—when was it?, Friday at lunch—about certain things that were important in regard to the division between ordinary life and life of a spiritual kind, and the confusion and the division which had to be made for that what is necessary as a form of energy to be sent in one direction or another. And that therefore there is that kind of a conflict—that one does not know how much to one and how much to the other—and I naturally, on that kind of a basis and listening to the next question I assumed it be from the same thing, and it was not entirely explained to me that it was really not that, it was just in ordinary life in which there was a conflict of not knowing what kind of a decision to make, or if one is justified in making a decision.

From the standpoint of Objectivity it doesn't matter, but from the standpoint of our own little finiteness it does matter a great deal. And even then when one does not know exactly what to choose, or starting to question afterwards after having chosen is it right or not, I think a great deal of elucidation can take place if one knows about Work. In the first place, that what one reaches has no particular value, as far as differences of subjectivity is concerned, when all subjectivity comes under the scrutiny of an Objective 'I'. And therefore facts remain facts regardless of what they are representing of value, but when the standpoint is within that what is subjectivity as life in which decisions have to be made which can be sometimes far reaching, then one must know a little bit more about the value of that what is going to be experienced

before you make up your mind of what to take. And of course it's quite difficult sometimes to look into the future, and even if I said, "Sit in a chair and contemplate to what might happen one way or the other," I would...

We were talking about cooking and what happens when you *don't* cook or when you *do* cook. But, you see, the question sometimes is much deeper than that. Because it's not simple that I have to see that if I don't cook then I don't eat, but it is sometimes... that seems to be quite equal. I go in one direction or another and I really do not know what to choose, finally, of course, I've said it doesn't matter. When you are in doubt don't choose, keep on going. But for instance, if you already have made the decision and then comes the questioning "Am I on the right road," then what are you going to do. Are you going back? You can't, because you have done already certain things. You are faced with a very definite decision that you have to continue to make regardless if that what you have chosen becomes, gradually, also something that perhaps you consider as a mistake.

The only way you can look at it is: Say it was a mistake from ordinary standpoint, but now I am involved in what I have done and I have said "Yes" ... and I've said "a," I have to say "b"; I continue with it, because then I use that kind of a decision for the introduction of something else where I know that what I have chosen is not entirely the way I would have liked it to be, but I will take the responsibility for that since I, to the best of my ability, chose that, and I have to stand on it. And it comes many times back to a responsibility one has taken; to the extent that you understand the responsibility to that what is, to some extent, the controlling factor in the expenditure of energies, that that what you have become responsible for and having ... and it being followed by a decision, the decision has a certain consequence. It has a certain result in extending further than just the fact. If I throw a stone in the water there are rings which are formed, concentric rings. They go out like little waves and they extend as far as the energy can go. Finally, it becomes again smooth water, or it is not noticeable to my eyes, but nevertheless it goes much further than I think and sometimes that I hope.

How often do we say things about which we have a little bad taste afterwards; or even one feels very sorry having said it, how difficult it is to counteract that again because the 'damage,' you might say, is done. How necessary it is to weigh your words before you say them; also, before you make a decision, that you know what perhaps you get into and to look at all the possibilities that might result from that kind of a decision. When you have considered

everything you are quite clear, you make a decision because then that what is heaviest will weigh heaviest. And you have to stand then for what you have done, and your responsibility starts then because *that* is your determination.

For one, takes it out of the country of accidentalness. One becomes gradually more and more a person who makes, and has to make, decisions. You have to stand or fall, but you will not fall from an Objective standpoint. Because each time that you start to doubt, you use exactly that what you are supposed to do in accordance with what you originally thought, you use it again to be reminded. Each time doubt appears you associate, now, that what belongs to you in reality with it, and in that way you change the realization for yourself into another kind of domain of actually becoming much more of a Man because of the mistakes you have made, and you then will have to admit that you will continue to use this mistake as long as it helps you to Wake you Up. This is a very good thing to know. Because you don't have to continue with your mistakes all the time. A mistake is in the form of a certain amount of energy, and has a certain value dependent on how much energy went into it. When the decision is based on a variety of different thoughts which all have been weighed, then the decision is worth a great deal. When it turns out to be wrong, you have to pay back a great deal because an equivalent amount on the part of yourself—but this time, in the terminology of Work on yourself—is necessary to counteract and to compensate for whatever your mistake has been.

If you now look at it in a much wider sense, to what extent have we made mistakes in our unconscious life. To what extent have we made mistakes in the kind of life that we call 'a little bit' conscious, to what extent do we remain responsible for such mistakes in that kind of a sense where it turned out to be wrong. How far am I responsible for that what I have done in the reaction on someone else. To what extent do I have to continue to remain responsible because of certain words I have used, or certain indications I have given, or statements that have gone to someone else upon which the other person has based a certain conclusion and perhaps, even, an actuality of applying that what then was given in a certain way.

Where does my responsibility end. Of course I have influence on other people, the same as I am being influenced by others. To what extent that I can digest whatever the influence is remains my affair, but the person who has influenced me remains responsible as long as I still am suffering under the difficulty of counteracting the influence from such a person. Only then when it is digested by me is the other person set free, and that is a very difficult thing to ... to have

swallow. Because there are many times that we have done things in unconsciousness which have created a certain result; it is like a debt that one has made and is responsible for, but many times it's not a debt that really belonged to you, you have inherited it. You have found in your unconscious state that certain things have gone wrong, when you become responsible you will assume that debt.

What is it. Consciousness is like a child to a father who is unconscious. For some reason or other, Consciousness is an offspring based on the experiences of unconsciousness by looking at it in a certain way. During the period of unconsciousness the father has accumulated many debts, the son—when he wishes to become a real son—assumes the payment of such debts of unconsciousness and uses them in order to become Conscious. Because the payment is in direct proportion to his ability to Work on himself for the sake of becoming free; and then, in becoming free for himself he also becomes free from the indebtedness which was placed on him because of his father.

I think it's a very important question. One starts with Work to see what one is entitled to, and then what one has to pay for it. And then to see how far there is a mortgage on the house of Consciousness which is held by your unconsciousness, how much to be paid on principal, how much to be paid as interest. And it is a burden, for anyone who wants to Work, to find out that that what he has to work with is not, as yet, capable of Working, and because of this kind of understanding for oneself, one starts to misinterpret that what is being said in accordance with what one would like to believe. Because the indebtedness is not always wishing to be assumed, and one tries to get away with it in order to be a little bit, let's say, a little 'safer' or a little more 'at ease' by not wishing to take the indebtedness that already exists.

One has to pay for one's life in the way it has been given in the form it has been. The payment for one's life on Earth is simply the acceptance of unconsciousness for whatever it is and the form in whichever way it is, *that*, you might say, is the realization of the existence of myself. But then when I see that I can in a ... in a Conscious state and that what I now say about Consciousness and unconscious, belongs *also* to the realm of Conscience and unconscience, there is unconscientiousness there also exactly in the same way: That what I take, now, as a responsibility in my Conscious state means really the payment for that what I have done in an unconscious state, and now I must Work with that in order to free myself.

Because the real freedom is, then, that I recognize that kind of realization of my existence

as an unconscious Man from a standpoint of a different kind of realization of freedom; and that for that reason I take upon myself a consideration of that what I have been in a variety of different thoughts and different feelings, all of which have given me in an unconscious state a certain ... for which you might say I have 'paid,' or that what was unconscious was paid for. I said a little while ago by my father, sometimes I can say by 'Nature,' of that what caused me to be on this Earth as myself—it doesn't matter—there is a certain something for which I become responsible; and it's not only the maintenance of my life into the future, but it is also the structure upon which my future is going to be built.

Now, I mean by that: What we have to do for each other and for oneself, is to see what is the influence of one upon the other and to what extent you are willing to take that influence as something that you wish to digest for your own, to which you wish to attach a certain value. A person says something to you. It will affect you because you can't help it, but you want to make sure that that what is being said is of use to you, and then you digest it for yourself. Several people hear someone talk ... like I sometimes talk, like the other day ... this week ago I talked about Seth, and then the story goes—what I hear—: That I have, as it were, 'accused' Seth or wished to do away with it, or felt that it was not worthwhile. Or whatever other interpretation there was, I *have* said Seth, and that what is the philosophy which comes from that, has its own place and it is necessary to find out to what extent we, in our way of thinking, can agree with the statements which have been made, that it is worthwhile as esoteric knowledge. But that does not mean that it is not ... or that it is contrary to what *we* are saying, because many times it's the same thing in different words.

Even if you don't understand the words which Seth uses, you have to find out first if you understand your own words. Do you know what is meant by a 'realization?' Do you know what is meant by the acceptance of your own unconscious state as a state of existence which we accept—or wish to, you might say, to take care of—in 'Impartiality'? Do we know what is meant by a variety of different thoughts which produce in one a very definite state of oneself? Do we understand the different facets of a personality in his thoughts and his feelings which create for that person, in that way of thinking, a variety of different realizations; not always in a physical sense but very definitely giving concrete ideas in his mind and a very definite something in his heart or in his solar plexus which he believes in.

And it is that kind of a process that *of course* we talk about and we know what it is when

we talk about. Like Ouspensky sometimes calls it different I's, different ways of looking at things, different impressions being derived from that what is on the outside and which makes us then—that what is from the outside—represented within us as a thought or feeling. And far from saying that Seth is not worth it, I say it is worth your while to find out what it is, but don't lose yourself. Because the one thing I mentioned is: Exactly that what one wishes to do is not so definitely explained, and that is why it is very difficult to use it for yourself.

Any description of God and Heaven is wonderful when it helps you to wish to Work, but then you have to have bread to eat, and it is not the cake of Heaven that is going to be digestible for you and is nourishment. We want just ordinary things in the form of bread and water and Gurdjieff does give that, and so far I do not know if Seth uses that same kind of a language so that I can understand it. And whatever it may be I may have to find out, but for the time being I'm very happy by knowing about Work. Because that gives for me a very definite something; like when I wish to go up a ladder or steps that there is a ... a banister to which I can hold on, that that what is a method is for me something I can put my hands on which I can get hold of, and by means of which I can pull myself *up* the steps. Because it is so difficult for my body since it is so heavy and sometimes I cannot even lift my foot or my leg in order to bring my heavy body up to the next step, I may need my hands on the banister to help to pull me up towards that.

The banister gives a guideline to the step itself, it also is an indication of that direction I wish to go. It is above the step, it is maybe—I hope—at the height of your feeling, and because of that it will give you energy which you don't receive by just walking up the steps. You know, even a ladder you have to hold onto with your hands on the sides of the ladder, even if you start with one rung after the other you don't do it but like an, uh, a tightwalk rope ... a tightrope walk, everything of one's self has to be put into use. Everything that belongs to me as a personality, as an unconscious human being, all the different attempts that I must make, must be made up of the totality of myself wishing, knowing, and doing; and then, in that kind of an attempt I have realizations of different kinds, different ways of having insight into myself.

It doesn't matter what I do in ordinary life. In that I make decisions in a certain way ... but I am interested that whatever I have used for making a decision and, then, having an experience of that kind of unconsciousness, that it is useful for me to be able to Work. But *that* I must decide also—if I really have interest in the development of evolution of myself. I try to choose that kind of work which enables me to see as much of myself as I can, which creates for me

conditions which are conducive for the separations of energy for one purpose or the other. I do not like to have an activity which takes me all up and leaves me completely tired out at the end of the day. I want to be able, as it were, sometimes in whatever I do to be 'my own boss,' to be able to slow down when I wish to slow down without being objected to by someone who is above me and telling me to hurry up. I don't want to become much more of a mechanical creature; like I sit day after day, maybe, at the lathe and turn out little wheels for a lawnmower, and I am bound by the machinery because I have to adjust myself to the speed of the belt.

I wish as much as I can to be busy in conditions which allow me to see myself at times, and if I'm too busy with that—and perhaps the reason may be economics or it may be a desire for money, or it may be because I cannot do anything else and my talents are limited, or maybe that I am not sufficiently talented to be able to put one thing after another instead of while I'm doing one, thinking of the second and the third—that I perhaps have to learn a great deal of adjusting myself to conditions in which I must live so that ultimately I may be able to do that what I'm supposed to do with a 'hollow tooth,' we say sometimes: as if it is just sufficient to put in a hollow tooth—not for the whole mouth—that I must learn how to arrange my work in such a way that there is time left over.

I begin by dividing my day in all kinds of segments in which there are possibilities of Work and in which there are definitely are not. I talk about the morning and the evening. It does not mean I don't want to talk about the day, but don't get lost in the day when you are already so busy. And then when the question comes up—do I go in the right direction, or do ... am I engaged in work that will actually show me my own Work for myself—the question is not in the showing of that what is produced. The question is in how I am while I am doing what I'm supposed to do. That's my judgment. The question is, "How am I in whatever I am doing." That is where the progress is made, not in that what I am actively engaged in.

I think I mentioned once talking with Orage about the house in Brewster, and sitting in front of the fireplace. And I said how wonderful it would have been if ... how more beautiful the house would have been if I had known about Work before I started to build that first room, and then he said, "No, the house will be ... would have been the same, but you would have been different." And that gave me the answer.

What is it that I wish, an 'I' or a developed 'It'. When I wish to Work on myself, I wish a developed 'I'. In the presence of a development of 'I', 'It' will take on a certain attitude.

Because of the presence of 'I', 'It'—my body, my manifestations and the way I behave—will be adjusted in accordance with the light ... with the light which shines from this 'I'. When 'I' is sufficiently grown up and continues to be Awake at least for a little longer time, there is a chance that that what I am doing in ordinary life unconsciously can, of course, be improved. But it only can be done because the 'I' is already in an improved state. And when I want to judge about my success in the application of Work, I want to find out how often, in whatever I am doing during the whole day, can I honestly say that I have been Awake—partly Awake, half Awake, Conscious.

I say 'more insight' into myself of the kind that I can be free—that is, that I am Impartial—how often have I seen myself as an instrument in my activity by means of this 'I' being grown up sufficiently to tell me that I am and exist in a certain way and accepting me for whatever I've done, including my activity. The activity is not judged by 'I', it is acknowledged. But what I wish when I want to Work, is to see that this 'I' is growing to maturity. Because I can leave my ordinary life quite well alone, Mother Nature is taking care of that. And since I use my body, I ... it is given to me by Mother Nature, and my I has to pay for it. Because the 'I' is using me—my body mostly, my personality—as a tool, and Mother Nature rents out different bodies and personality to I's which are in existence, allowing the creation of I's because they will pay Mother Nature with interest—that is, we as living human beings willingly pay, unconsciously we unwillingly or even ignorantly are paying.

What is this process when I, wishing to become Conscious, starts to pay. What do I pay with: With a form of energy which is, in relation to the ordinary kind, converted and has a capacity which, in accordance with certain calculations, is valued at 30,000 times more valuable. That is, if energy is expressed in ergs, that what is one erg from the Conscious realm is equal to 30,000 ergs of the unconscious realm. That is how I pay Mother Nature.

I don't pay in equal coins. I pay, as it were, from a 'foreign land.' I pay in the exchange of that what is customary on the level of Consciousness, and Mother Nature will have to change it at the bank of the natural existence of the Earth. And I hope, of course, that the rate of exchange is in my favor, and not in the favor of Mother Nature. Moreover, if it is a transaction I will dicker with Mother Nature, I will try to get the best of Her. I do not want to pay in full, not even right away ... but I don't want to pay through the nose in unconsciousness. With Conscious behavior, I can probably make a deal with Mother Nature; and I say, "I'll pay you now, and upon

demand in three months you can get a little bit more, but then if you wish more I'll give you a check on eternity." And Mother Nature will have to think twice, and maybe three times, if She wants to accept a check like that. Because if I die and it is presented at the bank it will have insufficient funds, at the same time there is my willingness to pay, and it represents—for the time being in the form of a check—a representation of credit. I calculate on that what I wish to become by interpolation of that what I now know, projecting it in the future; and on that future I build my present wealth by giving ... using that as a basis for functioning now with a payment, that when everything has been completed that the sum total will be paid to the proper person.

I do not know if Mother Nature sends out inspectors to see how my house is growing up. All during the process of a Kesdjanian body being built out of material which I can extract from ordinary affairs—from that what I am gifted with, from that what is still obtainable for me dependent on the process of chemistry in being able to extract and to change—and convert that what is a form of energy in one form to make it more adaptable in a different kind of a form, as I said, of different rates of vibrations equal to 30,000-to-1. Whichever way I make that payment from a foreign country, it is up to Mother Nature to find out how much the value. I will pay in full, but in timelessness. That is why I write a check on eternity.

I wish you would think more about the ideas. I wish you would really consider different problems we do talk about. I would like you, if you can do it, sit down and take time off. Don't be too busy. Don't let haste interfere with your wish for growth. There is a pattern in accordance with which your Kesdjanian body will grow, the same as you study plants—how will they grow, and what are the conditions that will be right for that. If we have a greenhouse we have to see about temperature and sun, about soil—of preparation—about the kind of seed. All of that are requirements for a gardener to know how to take care of things so that they—the plants—will grow in efficiency with beautiful flowers in the end, and maybe even fruit.

All of this that I have to do, is a constant study of myself, in the different facets of myself creating for me different, if you wish to use that word, 'realities.' I don't use it. It is 'realizations' for me, different potentialities which sometimes become actual in my thought process, which sometimes I wish to create in imagination which sometimes have a chance to become real. But, I would say not very often do they become real. They are, however, stimulating and they keep me constantly alert in the hope that one never can tell when a miracle can happen, that one walks on air with the feet lifted up every time that a thought comes about

the possibilities of the future and the gratitude that one has, that one is alive.

One walks that way—expecting around the corner to meet something that is going to solve all your problems—and it won't happen that way. Your problems are solved by first facing them, by seeing whatever way it might be possible to have a solution; to try out different ways, trial and error to find out if it is in this direction or the other. Because not all such realizations are useful for the growth of oneself, and again one asks "What is it that has to grow up." When it comes to that, we differ from several other people who have philosophies. We believe that the Soul has to be made. We even say that the Soul only exists as the little note 'Do' struck, although the note 'Do' at that level corresponds to the 'Si-Do' of that what is physical.

And so I start to understand that the 'Do' for Soul belongs to me, in my Octave of development, as the first overtone, one octave higher. It indicates also the change of forms of energy in different rates of vibration, but it means really much more. I strike a note in myself. When I live I start to live and be born as a certain Octave which has a 'Do,' the 'Si-Do' of that is my death—the physical body—but that what is the note 'Do' corresponding to the 'Do' of the beginning of intellect or Soul is really the end of the 'Si-Do,' the new 'Do' of a new life. [Aside: Yea. All right. (side 2)] I don't have to do very much about striking it separately, it is inherent in the original 'Do' of my life. It exists already as an overtone. I don't hear it because my ears, or whatever perception I have, is not adjusted as yet. I can hear it by applying a certain method in the form of the elimination of the fundamental 'Do,' the original one which is struck ... that is, the existence of the physical body, by the elimination of that—or, the Impartiality towards it—I will start to hear the first overtone.

There are sixteen overtones, all of different kinds of esoteric ... esotericism, 'esotericity' if that is the right word—conditions of esotericism vibrating in different ways, in different forms of density, in different levels of Being—and I start when I am on Earth with my physical body, hoping it will die in order to set free the first overtone, which is the beginning of my new life. That is the beginning of the Soul, so potentially there is a Soul and actually there is the first note, it's covered up and it has to develop, it has to grow. But it starts its growth by the understanding of that what is the obstacle, which is the fundamental 'Do' ... of my physical body and for that reason the physical body plays such a tremendous part in the Observation process, and the freedom is based on freedom from the manifestations of the physical body. It is not the freedom of the thought forms or even of the emotional or feeling states. It is quite definitely a freedom

from a manifestation by means of the acceptance of such manifestation.

There are many things that I would say are not 'touched,' as far as I know, in Seth. There are questions of emotional states. There are questions, for instance, of a Soul not as yet existing but having to develop, which are comparable to the existing and still the necessity for further development. It's quibbling with words. But I do know when I say a Soul still has to be 'uncovered' because my body is in the way, and that then it still has to grow because it has to be fed a certain kind of food, I have a very definite task for myself; and it explains the relationship that I wish to have towards that what the Soul ultimately will have to carry—that is, my life after the body dies—and in existing as Soul body will actually then fulfill the purpose of my life ... for which this life was created on this Earth, and that the process of living on this Earth is really that I have to find out *why* a Soul.

Why should I bother. Why should I wish to listen so carefully to an overtone. And of course it is true—the fundamental note sometimes is so strong that I don't want to listen to anything else—but for that reason I say read more, take time off, talk together, and let that what is the sound of the overtone, sound in you. When it is struck... And, it is struck all the time by all kind of 'Do's of manifestation. All the time any expression of your life in an unconscious way—which is by means of a form of your body—strikes a note, and each note has an overtone corresponding to that what could become your Soul.

So all of that is constantly with you, and you don't know it—which is quite right: you don't—but you have a means of finding out that it is so, now I would like to add: You don't find out that particular problem by Soul travel. All you find out is what it might be when you can get there in freedom, it does not help you how to develop your Soul. Because the assumption is made that everything is already ready-made and that you don't have to do anything else than just have an out-of-body experience. It is all very well to say it, I have said once before: You all the time have to come back again to your physical body, and if you don't you miss the boat of your life.

We will talk more and more about these things. Because I want you to make sure that you don't have the wrong idea: that I am very narrow minded. I am not at all. I'm very much open to all kinds of philosophies, religions. I want to know, I want to find out. I must reserve the right for myself, in finding out that there is a gradual change possible in understanding; and that at certain times I may make some statements, which, after another couple of years I perhaps

would like to elucidate, I hope I will never make a statement for which I will have to admit that I made a mistake. But even if that happens, it doesn't matter very much; because the mistake can always be explained on the basis of wishing to learn, and one cannot expect an unconscious person to be perfect in Consciousness. I know that my Conscience will have to be the judge; it will have to tell me honestly what I am, and, listening for the first overtone there is the question of finding out where is that voice.

Where—and how—can I explain away or wish to dismiss that what is interference. How can I find a certain place for everything, where it belongs so that it is not crowded; that perhaps in that process I have to crowd out certain things which have lost their value, and that the process of growth is accompanied by that what is a process of purging, the same way as it is a process of constant eating. And all of that is to the good if I can only arrange that what is coming to me under a certain control dependent on the responsibility I wish to take at any one moment; my life has to be adjusted to that, in that kind of openness to know what I can take and to tell; whatever it is that tells, that maybe, maybe not yet—the time is not as yet 'ripe,' as it were—"don't bother me," that I can tell such impressions or influences to take their proper place and to wait in the watch room.

Who tells them. What is this. An ego? It is not the ego. It is a Being level. The level of a Being of a Man depends on what are his three centers, and it is the unity of the three centers which will give the Being the ability to say to each center, "Such-and-such energy you can use, and such-and-such energy is no longer any good." It comes from one's Being. A Being is the throne for 'I'. When that what has been started in the mind and in the heart region has sufficiently developed, then it temporarily can leave that and have a general view, from the standpoint of a Being, about what are the activities of the three centers. An 'I' must be able to go away from the field of operation. Sometimes one says an 'I' becomes 'free to travel,' and will then return to tell what it has seen on its travel trips. That what goes from a center to one's Being is a travel in space, and when it observes from a Being that what is happening on this Earth of the three centers, it is useful information which, when a decision has to be made, is given by the Being coming down to each center—either in the mind, or in the feeling, or sometimes in the body—being expressed as a thought or a feeling or a posture, but definitely having the quality of a Being to be applied in the decisions which have to be made on ordinary ... in ordinary life. That is the final solution to any kind of decision one is faced with. That's the

criterion one has to use. That is the way all decisions are delegated to the possible progress of a Man wishing to evolve and reach ... or go from one level of Being to the next.

For yourself, continue conversations like this. Take over where we now leave off. *You* keep on thinking and feeling. *You* consider. *You* contemplate. *You* put two and two together. *You* continue to weigh the value of your thoughts. Ponderability is very necessary for the development of a mind, to really take stock of what of the mind has value in the kind of thoughts which are still in the memory which sometimes are stored away and only uncovered by accident. The ponderability is a certain laboratory within the mind which has as a task to analyze all facts of memory and assign to them the proper value. The chemist of ponderability has a weighing scale, it has to find out how much it is worth in relation to each other, and in relation to that what is the capacity for evolution. It's a very interesting function of the brain, and I hope that you will erect a little laboratory and utilize some of the material we talk about. I know Gurdjieff was the kind of a person who did that—thoughtfulness not too heavy but thorough, honest. I use the word 'integrity of essence,' that really makes a Man.

May Gurdjieff help us. [Toast]

And so, again a good Sunday tomorrow, a really beautiful and lovely day for all of us.

Goodnight.

Sunday Barn Lunch

Mr. Nyland: I used to tell the story to my children about a carpenter or a cabinet worker, who, when he was working, he had in front of the wall three caps. And whenever he was hammering he had to put on one cap, but then when he had to saw he changed the cap to the saw cap, and then when he had to do planing he had the third cap and he put that one on. And when he had nothing to do, he put on the dunce cap.

I think of that once in a while in the different attitude that one must have towards different relationships; and for instance I would like to put on a certain cap that I also happen to wear once in a while, I call is 'general manager,' and as a general manager I look out for the maintenance financially of our little community. I look at income and outgo. I have talked about it before, and I have also emphasized that it is necessary to have to consider that. Because you are part of this totality, and, to some extent you are under that obligation to try to help. We are now at the end of September. Payments over the month of September—the monthly contribution or 'gift,'

as I call it—is still here-and-there delinquent. I don't want to write letters. I don't want to telephone you. I don't want to ask others to remind you. Because I think you know it ... you know it very well yourself; and I also know how difficult it is and that you do live many times trying to turn over a dime to see if you should spend one side or the other and that it is really sometimes quite impossible, and at the same time I also think that a little reminder like this—in the presence of everybody without mentioning any names—is completely left to your own Conscience and your own common sense. You have to combine the two. Your Conscience may want you to say, "Yes, I will pay," common sense will tell you, "I cannot do it." Your intellect will give you a chance to say that in a certain way—"I am sorry, I cannot"—but let me know. Because we are ... have to grow, and this I say as general manager: to see that we really keep things together, if we talk about body and Soul being kept together, it's necessary for the body first to be there in a good kind of a condition to give strength to the building which we are trying to erect, then maybe there is a chance for a Soul. And I just now take my cap off and I let it be for whatever it is, you take care of whatever you can do.

I was thinking about last night. I believe that what we talked about was of very general value, and I do think that whatever we said had many possibilities of application. A person is so completely not one side ... many sided in his different attitudes and different ways of thinking and feeling, and there has to be something that starts to take the upper hand. Last night I called it your 'Being,' I think you have to consider how to feed your own level, that what is within you which is growing, changing, which is being fed by any kind of impression received by any one of the three centers. But they have to be combined in a certain way, which in itself is a difficult task; because the centers would like to continue in exactly the same way as they always have done in an unconscious state and take the condition, as far as Being is concerned, something that one doesn't really want to talk about. Because if you leave the centers alone and on their own, they start to interfere; or at least with so-called 'Work' a little bit together as long as they like it, as soon as they don't like it they don't work together, and then you have a haphazard condition of yourself.

A Being can function as an attraction to get *from* each center the energy which is there, and you have to convince the centers that it is necessary to have uniformity in attitude and unity for yourself as a representation of that what you really are. And for that kind of a purpose you really need much more attention to be given to that what you are thinking and feeling and doing; and

then having that kind of information together, even if it is not as yet Objective ... it will take a long time before you reach the Objective state, but you have to start with that what you are doing in your ordinary life and really look at it and start to judge it. Start to judge it in a very narrow way; in accordance with conservatism; in accordance with narrow mindedness of your father and mother, or that what you call sometimes a 'religion' which forces you to live in accordance with certain rules; or the rules of society which have been put up so that, when you are in contact with such a little group of society people and you go out for a cocktail, that you behave in accordance with that—like one says, "do as the Romans do."

That kind of adaptability, that kind of flexible behavior form in any one of the three centers will enable the centers first to start to function a little bit on their own, and when they have more flexibility they will be more able to listen to a command or a wish for being attracted by your Being. You will give more attention to the fact that there ought to be unity in you so that your word is "Yes" ... and with all three centers is "Yes," not only coming from your mind. That you eliminate hypocrisy. That you eliminate gradually laziness. Because the laziness of the body can be decided upon by your mind and your feeling and it can be considered from that standpoint not becoming to you, but if your feeling has nothing to say and your mind isn't interested, then of course your body will just do what it pleases.

What is it that you have to do for yourself, really. If you are filled with all kind of impressions and you go in a different kind of a section of the country and there are many things that attract you because they are different and sometimes they are very lovely and different from what you have been used to, you will forget many things of your, let's call it your 'past life,' of that what you have been engaged in, and pretty soon there will be nothing else but forgetfulness. If in that particular period you have made up your mind that you were to say, "I don't want to forget this because I wish to remember it," it does not mean that you will remember it. The multitude of the new impressions will probably prevent you from even thinking about it, and afterwards when you realize that you have forgotten, you start to hate yourself a little because you should have thought of it.

What is it that you have to do before you go... Before you go into a day and you have certain things that you wish to attend to, you have to have a talk with your Being. That Being should be there to tell you that at certain times, regardless of what the three centers would tell you, that certain things have to be attended to. And then at the proper time this Being will be the

alarm clock which helps you to tell whatever center it is—for instance, that you have to wake up, or that you have to mail a letter, or that you have to telephone someone about an important question.

This is the way you should try to arrange your life. You are engaged this afternoon in all kind of little bits of activities, and every once in a while ask yourself, "Where is your Being." That is your level. If the Being can be changed into an Objective entity, it would be marvelous. If the Being could become the place where an 'I' could reside—I said that last night: so that then from that place it could start directing your three centers and they could become subordinate to that what is required and is 'ordered,' as it were, 'from Above'—if the Being level is a little bit above you and your ordinary existence, it would mean that you are much more unified in your attempts to do whatever you have to do together with your thought and your feeling. At the same time, that kind of attraction will bring the three centers much more together in a common aim; and if then you want to pay attention to the level of your Being and consider that as the seat of your 'I', this 'I' then being as a Being on your ... being in relation to that what is of a higher quality Being, will have a chance to give you, as a transforming agency to each one of the three centers, information and energy for that what ought to be done.

If you can remember such things during the afternoon when you are busy and when you make up your mind now that you will say, "I will not forget my 'I'," then maybe at some time that little alarm clock could go off and it will remind you that there is something else which is important. That is your development of a spiritual Being. And again, we use the word 'Being' for it. Because then, that what is the level of your existence becomes colored and it receives quality, and it is that quality that we are interested in: The level where we live and from where we decide about how to spend one's time and what thoughts to allow and what energy to be distributed in whatever direction you wish, and to attend to that what is important and not to pay attention to that what is not of importance—not anymore or not as yet, whichever way that goes.

I thought about that—how can we help each other in that respect, if you actually understand that it might be important. If you consider it important, it is not so difficult. A small Group among a large Group can become a kernel, that what is within the kernel can become ultimately a center proton which directs, as a nucleus within, that what is the manifestation to the outside world. There is recognition by Beings, there is not much recognition by centers. It is too much varied, but a Being could become a unity and could become, then, 'Ego' in the real sense

of the word, with a capital 'E.' That what exists and is, *that* is a Being, our striving in ordinary little things during the day whenever you find that it is necessary to think a little bit more, to be considerate, to see what you are. To see what your influence is on someone else, to see what is your support, what is there that you do for the maintenance, in your thoughts and in your deeds, in your feelings towards each other. What kind of caring can you now attend to. What can you give. What can you bring about for the level of this Group in this afternoon.

Don't think it's nonsense. I'm not talking nonsensical. I am talking very practical values of your life, I hope you understand that it is for you. It doesn't matter, I can withdraw within my little ivory tower. I can look at it, I can hear you hammering and saw and then I hope that somehow or other you will remember yourself. That, after all, is all that I think is necessary to be said, you take care *from* that. I say ... I said last night, you take over at the time when I stop talking. You continue with your thoughts, you can use whatever we have talked about as a basis. But then it is up to you to continue in your thoughts to make a construction for yourself, and to add to that what might become ultimately the possibility of a building like a Kesdjanian body; if that is what you wish, if that can contribute to the continuation of the building of your Soul, then at least you will have answered to one of the most important reasons for your existence on this Earth.

I hope you will have a good afternoon. I honestly ... I wish it for you, I wish it for you as much as I wish it for myself. I wish it for those who have had birthdays. Let them Work this year, the resolution should be: "As much as I can, I will want to understand that what I am." And if I do know, then I will act in accordance with the requirements of myself and that what is around me to whatever extent I have a responsibility also for them in the maintenance of their life. I am not alone on this world. I have a world to deal with, with others; because I am subject to many relationships; that is true for everybody, and that is the responsibility which I think God has placed on us.

To Gurdjieff.

End of tape